

Negro "Anti-Semitic" Thrust

(Continued from Page 1, Column 3)

The Jews are not the only people with undesirable characteristics; yet in spite of their faults, other peoples of the world manage, more or less, to get along with each other. What they lose in enmity to one people they make up in friendship to another. Only the Jews are the enemies of all mankind, including the Negroes.

In the general misfortune of slavery it is doubtful if the Negroes distinguished particularly the oppressions of the Jews. If they dislike the Jews at present, it is not so much for any historical reason. It is rather because the Jews are an obstacle for them now. The experience of being brought from the rough simplicities of Africa and flung headlong into the refined, delicate and luxurious wealth of European culture has left an indelible mark on Negroes. They are more convinced of the value and desirability of civilization than men of European blood who are weary, disillusioned and weak of faith. On that account what the whites are giving up, the Negroes want.

In the general withdrawal of the whites from civilization the Jews are proving to be of very great help. White civilization is built on a Christian pattern. Its excellence is self-evident to men of Christian faith and it is marked all over history by the great works performed by Christians. How can so great an edifice be destroyed, especially by the whites, who have never had an alternative conception of reality? In this dilemma

Negroes in U.S. . . . "constitute largest and most important racial target of the Communist Party. — J. Edgar Hoover.

the Jews have come to their rescue. They have spent two millenia meditating on the faults and errors of Christianity, and, when the time is ripe, they are able to tear down the civilization which the native ex-Christians do not know how to attack. It is for example the Jews who make democratic revolutions to destroy Christian social institutions. It is the Jews who organize capitalism to furnish motives for men no longer interested in the Christian concepts of honor and dignity. It is the Jews who direct fleets of flying machines to destroy Christian cities like Dresden and Nagasaki.

In this systematic demolition of Christendom, the Negroes are not indifferent bystanders. Like the white ex-Christians, the Negroes have purely Christian ideas of what civilization is. The only civilization they know is a Christian one. Where they differ from the whites is on the question whether civilization is good or not. Compared to the hippies, the violent Negroes are mild, well-meaning conservatives. In these circumstances the two races look at the dissolving effects of the Jews in society with very different eyes. To the whites the Jew is performing a useful social work. He is destroying a social order whose rationale is unintelligible because it rests on a religious faith which no longer exists. "Culture" in our time means the critical activity of the Jews as they destroy the great works of Christianity. It is useless to tell the whites that their wealth, power and glory depend on their civilization, and that, without it, they will have to creep back into the obscure and penurious bush which the Negroes have so recently abandoned. Since 1914 the whites have thrown away the fragments of their culture with enthusiasm, with, in fact, the only enthusiasm they have shown in this century. Their spiritual energies are so low that the cultural weight of their heritage is intolerable to them; and they honor the Jews for relieving them of it.

The Negroes, on the other hand, have not really felt the weight of a great civilization or doubted its value because its rationale was unintelligible. Perhaps the rationale of Christian society and culture is unintelligible to them, but they have faith that it is there. Consequently they do not feel the activity of the Jews is cultural. They do not honor Marx for his ERSATZ society, or

With "Friends" Like These, the Negro Needs No Enemies



SAUL ALINSKY \star Notorious professional Marxist radical and organizer of poor in racial minorities; believes "irreverence is basic to a free society." Stated in his book "Reveille for Radicals": "In the war against social evils there are no rules of fair play." Alinsky thus advises the poor: "The only way you ever get what you want is to get strong enough to take it." SOL LINOWITZ \star Powerful Zionist Jew, Ambassador to Organization of American States, executive officer of one world-pushing Xerox International. Xerox sponsored the TV series "Of Black America," Zionist propaganda at its worst. Tries to shift blame for outcome of Jewish exploitation of blacks to Christian America. KIVIE KAPLAN \star Zionist president of NAACP, Communist front, Jew

controlled since inception. Has all the Zionist connections. Member Board of Directors of Brandeis University. MARVIN RICH \star Zionist director of revolutionary CORE, pioneered "The Freedom Riders" in the South. Said Senator Eastland of CORE: "Core is the war department of those who sell hate, collect donations and sow the seeds of discord in this country." MORRIS ABRAM \star U.S. Representative on UN Human Rights Commission, president American Jewish Committee, served on prosecution staff at Nuremberg trials. Initiated One Man, One Vote drive in the South. Speaking of riots while president of Brandeis University, Abram stated it was a "genuine revolution" and the rioters "had observed well the ideals we taught them!"

Freud for his bestial view of man, or Rothschild's pile of paper money. To the Negroes, what the Jews do is outrageous. Just as the Negroes emerge from slavery and prepare to enjoy the rich amenities of a civilization which they admired and coveted for so long, the Jews destroy it. The Negroes can no more understand that than the early Christians could understand the condemnation of Christ. To the early Christians, Christ was good and it was nonsense to condemn Him. Similarly, to the Negroes civilization is good and it is nonsense to damage it.

This view of the harmful effects of Judaism on civilization is very painful to Negroes and accounts for a great deal of their antagonism toward Jews. The Negroes are apt to feel like the heir of the white man, but towards the Jew they are the enemy. However it would be wrong to press this cause of antagonism too far. It is true the Negroes' ideas of civilization are based on Christianity. But the civilization which has dazzled the Negroes was drawn from Christianity by Europeans following racial and historical impulses foreign to Negroes. Negroes have shared the outer aspects of a civilization for which they have no understanding. If they want to be permanently civilized (and that is, no doubt, their principal motive) they will have to deduce from the Christian principles they accept, a rationale of their own.

In the meanwhile the Jewish work of demolition continues but the Negroes are not in a position to defend civilization. As the cultural level of the whites falls, the Negroes cannot take the place of the failing whites. They are limited to vague talk about Black Culture and Black Studies. This means the antagonism of Negroes for Jews is not directly social or political. Our age has been taught resoundingly the great lesson which the Romans learned in the V century.

In 1945 it became plain to everyone that politics are not enough to solve the problems of life; and the liberal-rationalism which had undertaken to guide the destinies of ex-Christian man was a failure. Two centuries of human endeavor had ended in disaster. The failure of politics in our time opens the way for Negroes to the religious feelings and ideas which are indispensable and always present at the foundation of a great historical enterprise. As the Negroes try to find a rationale on which to hang a specifically Negro culture, it is the religious question rather than the political question which concerns them.

In religious questions the Jews are, if possible, more of an obstacle than they are politically.

The most striking peculiarity about Christ is that He is always right. To disagree with Christ, therefore, is to place oneself in the wrong. To disagree with Christ systematically means that one is always wrong. That is the unfortunate position in which the Jews are trapped. Nor is this simply a subjective faith, although, of course, a little

faith helps make men. Christian ideas of the nature, purpose and powers of man are so true and so accurate that, under their guidance, the Christians developed the highest culture known to history and conquered the world. The Christians are, in a genuine

"No one must lightly dismiss the question of race. It is the key to world history. Language and religion do not make race. Only blood does that." — Disraeli.

sense, invincible because Christendom could not be conquered until the Faith had ebbed away from it. As Ch. Peguy rightly says, there is as much difference between a Christian and a man as there is between a man and a dog.

Considering their position in history and the urgent impulse they have to found a culture, what the Negroes need and want is a creative faith like Christianity. They are just in the act of girding up their loins for a modern GESTA DEI PER NEGROES which they hope will be as great and fruitful as the original GESTA DEI PER FRANCOS was. Perhaps it will be. In this moment of strain and diffidence the Negroes are upset by the cynicism and the despair of the Jews. The contradiction of Christ cuts the wind of men trying to be free. Marx's view that man is not free but the product of economic forces, destroys men's self-confidence. The whites accepted it because it relieved them of liberty which they could no longer use, and of responsibility of which they were afraid. Many Negroes do not like that kind of talk because they want both liberty and responsibility. Freud's view that man is a lascivious beast does nothing for the self-esteem of the Negroes, however much it may comfort the whites. Great works are impossible without self-esteem. Similarly, however many weaklings can be bought with money, it is impossible to agree with the capitalists that greed for gain is the only or even an important motive among men who are interested in leaving a mark on history.

The Jews are performing a service for the whites. They say in effect, "Lo, we were right to scoff at Christ, for Christian history has come to a bad end, and all its alarms and excursions were mere sound and fury signifying nothing." Whereupon the whites who want nothing but peace, if necessary in the grave, cry "Amen! Amen!" But what is a service to the whites is a disservice to the Negroes. If Christ is not God, then history really is all sound and fury signifying nothing; and the Negroes were fools to emerge from their primitive bush. But to the Negro that is incredible balderdash, contradicted by the overwhelming evidence of the senses.

What all this amounts to is that Christianity is the highest expression of humanity

(Continued on Page 3, Column 1)